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by dry stretches of sand remains. The river during the rains is simply known as *ŋyar*, "river"; but each pool has a name extended to the corresponding division of the river banks on both sides.

The end of the dry season and the commencement of the agricultural season receives social affirmation in a great ritual festival the *Gɔlib*, celebrated by one group of Tallensi clans. The series of rites and ceremonies includes a communal and ritual fishing of a pool *Gɔlimbiuŋ*, dedicated to *Gɔlib* (not in the Volta). The fishing itself is a ritual performance in which the size of the catch counts for very little. But this inaugurates the season of the utilitarian fishing expeditions, none of which may precede the fishing of *Gɔlimbiuŋ*. The magical intention of *Gɔlib* is to ensure the fertility of crops, women, and livestock, success in all food-getting enterprises, security from danger, disease and death. Fishing is frequently mentioned in the exhortations addressed to the ancestor spirits during the *Gɔlib* rites. The *Gɔlib*, however, is more in the nature of a general blessing than of specifically efficacious magic.

Some ten to fourteen days after the close of *Gɔlib* the first of the communal fishing expeditions takes place. Every owner decides for himself the day on which he wishes to fish his pool. Thus it often happens that two or more fishing expeditions to different parts of the Volta occur on the same day. During the month I recorded the occurrence of ten expeditions; but as many more certainly escaped my notice. I accompanied three of these expeditions.

An impending fishing expedition is announced through the two main channels customary for the publication of such events. A day or two in advance, after darkness falls, the owner causes it to be cried (*tuol*) from the house-tops of his settlement. The news subsequently spreads throughout the country, from mouth to mouth. But alternatively or in addition, he employs an even more effective means of publicity, the market. Members of his family and neighbours are sent on market day to inform the friends and acquaintances they meet. Soon it is known to every person in the market, to which people throng from every quarter of the Tallensi and neighbouring tribal areas.

A message may also be sent to the *Tɔŋnaaŋa*, the chief of highest rank in the Tallensi country; but this is an act of deference not a political obligation, and is observed principally by the minor chiefs who have a clan relationship with Tongo. So also the chief of Kurugu, Paramount Chief of the division, is usually apprised.

So much for the economic, seasonal and public context of fishing. On the appointed day ceaseless processions of men, women, adolescent boys and girls, and even children of 9 and 10 years, converge upon the selected pool. Some of them come from eight or nine miles away by winding paths through low but rough and sparsely inhabited bush. The men and boys carry bows and arrows, spears and axes, as well as their fishing nets, partly as a precaution against meeting with a hyena or leopard or some game, partly out of habit. The women, balancing their fishing baskets on the head, set out with the men. But as the procession swells they tend to drop behind to join their fellows, and come along